

# THE CHRISTIAN CENTURY



Vol. XXXIV

April 26, 1917

Number 17

## A Letter to A. McLean

By Edward Scribner Ames

APR 27 1917

CHICAGO

# "The Wisdom of God's Fools"

AN INSPIRING  
BOOK BY A SPIRITUAL PREACHER

*Prof. Arthur S. Hoyt, D. D., of Auburn Theological Seminary, N. Y., writes as follows of Edgar DeWitt Jones in a recent "Homiletic Review" article on "Three American Preachers," Dr. J. H. Jowett, Dr. Frederick F. Shannon and Dr. Edgar DeWitt Jones:*

*"Dr. Jones feels our mysterious and complex life, and holds that Christ is fitted to every side of our nature, and must rule in every province and institution of human life. He is a man of imagination and feeling. His sermons are full of life, and they are a word to real life."*

*Professor Hoyt says of Dr. Jones' recent book—*

## "The Wisdom of God's Fools"

"The Wisdom of God's Fools" is a book of vital and practical interpretations of Christian truth adapted to the popular mind. Here we have the word to the personal life through its social relationships. There is no blurring of the personal nature of sin and responsibility, no hiding behind society, no impossible dream of a redeemed society without the change in individual life; but also the clear recognition that the individual cannot be understood or fulfill his life apart from his social environment. The individual and the social are kept together, as they are in fact and in the gospel of Christ."

*Every preacher should possess a copy of this unusual book, price \$1.00 net*

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700 East 40th Street

CHICAGO, ILL.

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# THE CHRISTIAN CENTURY

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IN THE INTEREST OF THE KINGDOM OF GOD

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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

regards itself as a thoroughly undenominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

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gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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on Streets of New York —

THE EVANGELISTIC COMMITTEE  
OF NEW YORK CITY

## AMERICA'S STAKE IN NEW RUSSIA

For all Americans, in many ways, the revolution of Russia is momentous beyond expression, but to the Disciples of Christ it is doubly so. The traditional friendship between the two countries has been one of the puzzles of history. Now indeed we understand that it was not the governments, but the peoples, that were of one mind and heart.

We have felt that nowhere but in America could have arisen Thomas and Alexander Campbell, Barton W. Stone and Walter Scott, and nowhere else could their message have been received with such marked favor. But just a few years ago we discovered in the heart of Russia a free people who had not only sought in the New Testament alone their rule of faith and practice, but had found in the book precisely what our fathers did, and organized a group of New Testament churches exactly like the best we have in America. Indeed, with the greater obstacles which they had to overcome and the severe persecution which they had to meet, their faith found more exalted and consistent expression than ours.

So this work was included in the Men and Millions Movement for \$100,000 to be appropriated by the American Christian Missionary Society, through the Commission on Foreign Relations, in fostering the free churches of Russia.

Our mission among the Russians in New York City, under the efficient and devoted leadership of John Johnson and the assistants, like C. Jaroshevich, whom he has developed in the work, was the medium through which we discovered our brethren in Russia. This, with one in Chicago, is the base from which we must move out rapidly to other Russian settlements in the United States in this hour when their hearts are quick and responsive.

Now that the revolution has removed the heavy hand of state-church intolerance from the little groups of Disciples that have been formed in scores of places, there is such a chance as never before for expansion and multiplication among our Russian brethren. The completion of the Men and Millions Movement will come at the hour of destiny for Russian Christians and yield results beyond all possible imagination.

**MEN AND MILLIONS MOVEMENT      Cincinnati, Ohio**



# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLETT, CONTRIBUTING EDITOR.

Volume XXXIV

APRIL 26, 1917

Number 17

## Are the Disciples Intellectual?

RELIGION SHOULD SATISFY THE INTELLECT.

No one would insist that the intellectual phases of religion were the only ones of value. The intellect has burned martyrs at the stake, as well as brought light and rationality into the church. We prize in religion the development of the affections, a warming of the emotions, a deepening of the intuitions and an energizing of the will. No one would want a religion which was exclusively intellectual. On the other hand, few of us would choose a religion which asked us to dwarf our intellects or to reject continually the results of our rational processes.

The early Disciples would probably be described as rationalists in religion. They had propositions and syllogisms. Though these men lived in the wilderness, they had come from good Scotch universities and they had carried their libraries out to the edge of the world. Here they built a college and set up a printing press. They wrote and debated as well as preached. There was a searching of the scriptures and assembling of evidence.

The men that followed immediately after were also men of intellectual ability. Richardson's *Memoirs of Campbell* is one of the great biographies. Isaac Errett was a great editor. In the days of these men there were the beginnings of a tendency to crystalize the tenets of the movement into dogma and to formulate them into an unwritten creed which should be used to measure the orthodoxy of those who were to come afterwards.

★ ★

Living as we do after a century of Disciple history, we sorrowfully confess that we do not have the zeal for scholarship nor the respect for intellectual processes which once made us a glorious people. There is no need of proof, for we seem to be agreed about it. Why our intellectual life has declined, and how it may be revived are matters of the deepest concern to the movement.

For a long time our colleges disregarded the academic standards prevailing in America. Living in various isolated centers, these educational groups made use of their own students to form the next faculty. Among these teachers of limited training were men of real power, but they lacked the world-view in most cases of men who had lived with great books and great men. Happily our colleges are much changed for the better.

Our ministers have been busy with pragmatic situations. They have been organizing new churches, erecting buildings, holding evangelistic meetings, and in other ways doing the necessary ground work of a rapidly growing religious body. While this was going on, it did not seem possible for many of these men to cultivate scholarship. Living in the rather raw and undeveloped sections of the middle west, they did not feel the need of the intellectual life which they now feel, surrounded as they are by university-trained men even in small communities.

These influences would have been easily overcome,

had there not come into our history an insidious journalism which waged an active campaign against the higher culture. Making its appeal to the remnant of untrained people of the country, this movement sought to enforce an embargo against all intellectual goods that were made either in Chicago, Harvard or Yale. Young men, realizing their need of more training, secured it only to find that professionally they had not advanced, they came out of a high-grade university to take a poorer pulpit than they had before they went away to the university. It is a credit to our young men that so many of them have suffered loss of caste and of professional standing with their eyes wide open, so great has been their hunger for truth.

The temporary check we have received in our growth is a fortunate one. It provides an occasion for examining anew our foundation principles. We shall not go forward again until we make our peace with the world of ideas.

★ ★

How shall we find our place again among the people of this country who cherish true learning and a rational faith?

Our colleges must be freed from every vestige of dogmatism; they must be groups of free people engaged in a real search for truth. These colleges are not set to teach "our plea," unless the thing we call "our plea" is true. None of us can any longer believe in our plea if, to maintain it, we must hound our teachers into silence about their real conceptions. Most of us believe this plea can live on in a perfectly free academic atmosphere.

The men of light and leading must forsake their present attitude of reticence. What was once a virtue is now in danger of becoming a vice. Too few Disciples are writing books. There are reactionary books on Revelation. There are practical books on methods. There are missionary books on propaganda. Why should we not have deeper books which shall give us our intellectual footing in this new age? We need brave men to write them and a loyal people to buy them and read them.

Our ministers must form a new taste for intellectual comradeship. There are city ministers who stay away from the ministers' meeting when a solid paper is presented. They want method, they want to feel a new thrill of enthusiasm, but as for the reasoned papers, they will have none of them. This attitude must be shown up in its true light. It must become unpopular.

The churches, too, can do much to bring back our intellectual glory. Count your minister's sermons a success whether the front seat is filled with converts or not. The sermon that grounds the faith of Christians and keeps them from falling away is of equal importance with the one that first draws them to Christ.

The Disciples may degenerate until at last they attract the kind of people that follow Mormonism or Dowicism. On the other hand, they may afford a congenial home for real prophets to our age.

# EDITORIAL

## RELIGION MOBILIZING FOR THE WAR

THE call for troops had no sooner gone out than the aggressive organizations allied with the church began to plan for their service to the soldier boys.

The American Bible society has sent out a call for fifty thousand dollars for khaki new testaments for the camp life. One hundred thousand of these appropriately bound volumes were distributed on the Mexican frontier. It will require more funds for the society to continue this significant service.

The largest single religious enterprise in connection with the war is the call of the Young Men's Christian Association for a million dollars with which to provide for the camp life of the soldiers. The Association will use this money to establish in the camps and at the front the comfort stations which the government is not organized to care for. Here the soldiers can write letters, hold religious meetings, have the facilities of a reading room and in many other ways be made comfortable.

In England, early in the war, the camps were infested with the evil elements of society which preyed upon the young men who were in many cases away from home for the first time. The Y. M. C. A. was found to be a powerful factor in making the soldiers of England efficient. There is every reason to believe that the organization in this country may be able to perform the same distinguished service for our own boys.

There are churches which are organizing to produce Red Cross supplies and still other churches which are using their facilities for the purpose of recruiting the personnel of the great Red Cross organization. Other churches will find a significant task in watching with jealous care over those families from which one of the bread-winners has gone into the country's service leaving the economic support of the family insecure.

## THE WAR AND MISSIONS

THERE are certain definite ways in which the war has affected missions. It was at first predicted that there would occur on the foreign field a great reaction in the interest of alien peoples. This has not happened. In many missionary centers the prospective converts are taxing the ability of the missionaries to instruct them properly.

It has been found, however, that the war has seriously affected the supply of new missionaries. There is not left a single missionary volunteer in Great Britain, for all have answered the call to the colors of their country. This means a gradually decreasing force on the foreign field. We shall need to be on guard in America lest the same fate befall us. Many colleges are giving up their choicest young people for service in the war. Out of America's millions, however, it is not too much to ask for some thousands with which to recruit the Lord's army for the entire world.

The missionaries also report that the prices which make living difficult here have made it almost impossible abroad. The missionaries have to import many things from America for their common use, as these are unobtainable in the mission lands. Salaries have remained the same, save for one year when it was cut, but the expenses have soared steadily upward. It will be a shame if the offerings of the churches do not permit the missionary societies to increase substantially the stipend.

Though Great Britain has gloriously kept up her contributions to her great missionary work in the world, America has already begun to retrench. It is a shame to our people that several hundred Disciple churches took no offering at all this year.

The world never before so needed the missionary spirit and point of view. War or no war, our missionary work must not suffer.

## THE WORK OF HOME MISSIONS

ONE needs no proof from statistics to admit that the work of home missions is not finished in America.

So long as there are any people left unsaved, so long as there are great numbers of Christians out of touch with the organized church, there will be a task for home missions.

This task must, in the nature of the case, vary with the changing conditions of our national life. Alexander Campbell spent much of his life as a home missionary without salary, as did other men whose names are not so well known to us. Their work was done almost exclusively in the country and among English-speaking peoples.

The new America presents to missionary administration a much more baffling problem. We have had great cities grow up too rapidly to be adequately cared for in religion. The old country communities have lost their former religious leadership and now languish for the lack of new methods and modern leadership. The immigrant groups are waiting to be Americanized and more adequately Christianized. Organized infidelity still stalks through the land in certain places and other organized forces hostile to the church tend to the breaking down of faith.

Under the stress of these circumstances the methods of missionary societies have gradually changed from the simple mass meeting evangelism of the past to the larger evangelism which uses many methods in accomplishing its purpose. In making this change, it has been necessary to educate the constituency and to secure funds for the much more expensive methods.

The Disciples of Christ do not have a record of contribution to home missions that is creditable. The Baptists spend one and a half millions annually through various societies. The Methodist expenditure is still more for all bodies. The Presbyterian bodies spend over two million. Congregational expenditures run over a million. By the side of these, the half million credited to various Disciple agencies is pitifully small. The American Christian Missionary Society reported \$153,228.54 for last year. It should be more.

## APPRECIATE THE PROTESTANT HERITAGE

THIS year marks the close of the four hundred years of Protestant history since Martin Luther posted the ninety-five theses on the church door of Wittenberg. The year is to be celebrated, not by the kind of denunciation of Catholics which is sometimes practiced by so-called "patriotic" speakers, but by a positive setting forth of the protestant attitude in religion. The back page of the church bulletin, which is now used in many churches for a list of the officary which no one looks at, might here be turned into a preaching page where short sermonettes would help in stating the big facts of the Reformation.

The pulpit will find that some of the cardinal contentions of the Reformation are still worth preaching. A leading church historian summarizes them as follows: The value of the Christian scriptures, the popular use of the scriptures, justification by faith, the value of works in the gospel scheme, the definition of the church, the headship of Christ in the church, the priesthood of believers, the nature of the ministry, and the rights of the laity.

Concerning many of these matters there is not as clear a conception as there might well be. So far have we swung away from doctrinal preaching, that many congregations have lost their sense of fellowship with the church of the past ages and of various nations. The church of this sort has lost the "communion of the saints," so significant to us all.

Some very excellent and serviceable books are being issued for special use this year. One is a child's life of Luther. The public library in each town is likely to have books which will be serviceable in bringing more Protestant knowledge to the people. It will be the duty of the minister to discover and point these out.

The Disciples have been deeply conscious of their place in the Protestant movement. We have ventured to call our position "ultimate Protestantism." A study of the Reformation is a good preparation for a later study of our own history.

#### THE MINISTER AND HIS FRIENDS

**W**HEN monastic orders were first created, they were organized for laymen, not for ministers. When the priests first began to join, they were rebuked by their superiors for this desire to evade the responsibilities of the ministry. The Protestant minister, of all men, has the opportunity to be rich in his friendships. He is no monk nor recluse. He is a friend to all his people.

Friendship has its burdens. Young people will come to the minister and ask what kind of studies to take or what profession to choose. Men will ask advice on business ventures. If he is a man of family, women will even ask him to diagnose the baby's sickness. His touch with his people will make many and strange demands. In spite of this, because of this, he will want to be a good friend.

One of the dangers of the minister's friendships is that of partiality. Perhaps a human minister will always have his preferences. Our Lord had one disciple whom He especially loved. He had the three to whom were accorded a particular intimacy. But the minister must as far as possible avoid manifesting preferences. It ought to be possible for any man, woman or child to find him and claim his help.

There is the further danger that in the minister's friendship he will relax a certain finer sort of dignity that goes with his holy calling. The man who preaches the gospel has a unique position in the world. Instead of lamenting this uniqueness or trying to exploit it, he should seek to live in the way to make his life most effective.

Every true minister has friends scattered over the land. Ten years scatters a congregation widely these days. It is his joy to reflect that in many parts of the nation he would find an open door and a glad welcome in time of possible need.

Thus the reward of the minister is to be found partly in the richness of his social relations. In no calling does a man get so close to his fellow man as in the work of the gospel of Christ.

#### NEWSPAPERS AND RELIGIOUS NEWS

**I**N days gone by the churches had frequent complaints to make of the way religious news was handled by the secular press. The reporter visited the church where the minister's sermon subject indicated something of interest to the general public and brought back a report that was as garbled and incorrect as his unfamiliarity with such matters necessitated it to be.

These same reporters were accustomed to visit university class rooms, and their reports brought university professors to book before the public for opinions that they never dreamed of holding.

There was exaggeration in religious news which often led ministers into disrepute as making false claims for their work. A church was building a modest house of worship to cost, say, ten thousand dollars. The minister explained the plans of the building to the reporter and the next day read with amazement that the house was to be a fifty thousand dollar structure. When the reporter was asked why he printed such a statement, he replied, "I could never have gotten my paper to print the story of a ten thousand dollar church."

A few of the metropolitan dailies have adopted a new policy. They have engaged religious editors who not only gather much religious news but who also interpret the religious news that comes in from various sources. This means that a man with religious interests can read these papers and not be shocked continually with mis-statements about things that are very important to him.

There are some ways in which newspaper men have a right to complain of the preachers. After a newspaper has made itself ready to print religious news it has a right to expect cooperation from the men who presumably are most interested in circulating correct statements of religious progress. Yet many ministers fail to send in their news, and then criticize the newspapers for failing to report things of real importance.

In up-to-date newspaper offices there is no lack of interest in religious news. But there is much lack of cooperation on the part of the men who stand nearest to the source of this news.

#### WHAT SHOULD WE DO WITH SUNDAY AFTERNOON?

**A**MERICA has traveled a long way from the Puritan Sabbath. This has been due partly to our temperament and partly to the large influx of immigrants from continental Europe where people have a far different way of observing Sunday from ours.

There is now a well-defined movement in Connecticut to co-operate heartily with the present law of the state which permits the opening of public playgrounds on Sunday. At the same time, the Federation of Churches opposes commercialized amusements on Sunday and pledges itself to work actively for the Saturday half-holiday.

The point of view of some ministers favoring liberal legislation is that they are personally opposed to Sunday amusements, but since this is essentially a religious attitude it should not be enforced by law. It is not the function of the state to compel religious observance from the people.

The Disciples of Christ learned from Alexander Campbell that the Old Testament Sabbath and the Christian Lord's Day were two distinct institutions, with different ideas in them. The Christian Lord's



Day was never commanded, and grew up as a voluntary expression of love and loyalty to Jesus Christ. At the same time, we have been as desirous as others that our fellow citizens might be persuaded to observe the day in the spirit in which it was given.

What to do with a Sunday is a real problem in more than one family. A wife in an unsigned article in the *Vox Populi* department of a secular paper complains of a husband who leaves her and the children on Sundays while he plays billiards all day. There are business men who go to the office and open the mail, without any real need for so doing. Where the members of the family are together they often fail to use this family fellowship to the best advantage. The house may be overrun with guests for a big dinner party. Will not some wise person tell us what to do with Sunday when we are not at church?

### ECONOMY IN WARTIME

AMERICA has the reputation the world over for wasteful habits of living. The garbage pails of a big hotel contain every day more wholesome food than is required for the actual needs of the people who live in one of these places of public entertainment. Nor is this waste incident to the kitchen of the hotel only; it is often found in the kitchen of the householder as well.

The advance in price of print paper revealed the fact that the American people were burning and otherwise wasting tons and tons of scrap paper which was entirely capable of being worked up again into usable paper fit for various kinds of service.

In the days which are ahead, the world will need food and fuel and clothing. We are challenged to study in every way proper methods of economy so that we shall be able to provide all with the necessities of life.

Our banquets, our expensive social functions, our useless display in dress are things which invite the pruning knife. The new automobile for pleasure may well wait till another season.

The churches are being urged to take an interest in the gardening movement which is spreading throughout the cities of the country. The vacant land in many cities would supply the entire population with vegetables; moreover, the families in raising these would enjoy an interesting fellowship in working close to Nature.

The war, if indeed it continues, may have many by-products that will be useful. The seven billions we voted away the other day would soon come back to us if we stopped our national vices, including those of the saloon, and instituted into the program of the household a system of reasonable economy. We have a text for these endeavors in the story of the feeding of the thousands, when the fragments were gathered together at the command of the Lord that nothing be wasted.

### FINDING A SERMON SUBJECT

THERE is a kind of preacher who agonizes over his sermon subjects. When the subject is at last chosen, it bears all the marks of its slow birth. Some men are tickled by mere alliteration. The subject will look well when announced in the newspaper. These men lay up trouble for themselves, for not all sermon topics that are easily pronounced are easy to develop.

There are other men who preach through a doctrinal system. When they are once through, they turn around and preach through it again. Time was when a disciple

preacher made it his custom to preach every year on "The Two Covenants," "The Typology of the Tabernacle," and "The Law and the Gospel," besides doing extra duty with Faith, Repentance and Baptism. In those days when people were ready to hear these venerable sermons preached again and again, it was not hard to find a topic. In these latter days our public asks of the preacher a more extended repertoire.

The modern trained man sometimes chooses the wrong subject. He is in a great hurry to sermonize his theological lectures. Many of these will never make sermons, but he does not know it.

Henry Ward Beecher was never at a loss to find a topic. He told the Yale students how he picked out sermon subjects. He went down the list of his members thinking of their various problems. His object was to help them. He found his topic in their needs.

An even better way is to get one's topic from the people themselves. Go out calling some afternoon and talk religion. Look deep into the hearts of the folks you meet. You may be astonished to find a godly grandmother who has lost her faith in immortality at a time in life when she needs it most. You will find sin to rebuke and incipient righteousness to be commended and fostered. You will go with your eyes open to human needs. When you return you will have more sermons than you can ever find audiences for.

Preaching is not getting something out of your system. It is, with apologies to Socrates, playing the part of spiritual mid-wife to the souls that are just beginning to apprehend spiritual reality.

### RECREATION AND THE CHURCH

PREACHERS complain sometimes that this is an amusement-mad age. Perhaps it is. But the amusement-mad person is not altogether wrong. He has discovered that play is a means of fellowship and fellowship is not an evil. He finds that amusement rests him more quickly than sloth.

The attitude of the church toward play was determined by the character of the amusements that were so much present in England in the days of Puritan leadership. The theater was obscene, and today we read the plays of that time in expurgated editions. Many of the amusements were coarse and brutal and lacking in educational value.

Because of this, the church took on a negative attitude toward all amusement. Such an attitude is to be found in the older writers of Christianity. Augustine looked on the amusements of his time as being worldly and a waste of time. In our own day we have evangelists like "Billy" Sunday going around and denouncing certain amusements which, in the language of the evangelist, "lead straight to hell."

Meanwhile, the social workers charge that the church is missing an opportunity in taking a merely negative attitude toward one of the great elements of life. We know now that play is necessary alike to children and adults. The church cannot afford to take a cold and unsympathetic attitude toward the big human things.

Just what the contribution of the church toward recreation should be in any given community must be worked out according to the conditions and needs of that community. Already there is appearing among the Disciples the "parish house" as some would call it, a building separate from the sanctuary, in which the play instincts of the community can be carried out without impropriety.

Some of the old-time devices of the church for the amusement of the young people still have usefulness if they can be divorced from the money-grabbing features that once characterized them. We welcome new literature which is making clear the opportunity of the church to make a constructive contribution to the human need for play.

#### WANTED: A SENSE OF HUMOR!

SOME people misunderstand the Disciples because they take us too seriously. Our spiritual ancestor was an Irishman, and one must have the chuckle that goes with some of their utterances if he would get the point. An outsider would be sure to be misled by the seven pages of small type in a recent issue of our highly humorous journal, the Christian Standard.

One brother writes with seeming seriousness demanding that an "unbiased" committee be appointed to investigate the heresy charges in connection with the College of the Bible at Lexington, Ky., and suggests the names of J. B. Briney and Zachary T. Sweeney as two likely members of it. This is really very funny. In the same spirit we suggest that Theodore Roosevelt be asked to write the biography of William Jennings Bryan and that George P. Rutledge be selected to deliver the oration at the next birthday of the Pope.

A connection between German militarism and the higher criticism is suggested by O. H. Truman. We have heard of higher criticism causing dry baptistries and empty churches, and still the big churches of the brotherhood continue to be deluded. If the higher criticism caused the war, it is also the cause of the high price of flour and of the Russian revolution. We fear farmers and Russians will favor this vile heresy when the connection is established.

L. W. Spayd says the Campbell Institute is to blame for the trouble, though not a single teacher in Lexington belongs to that organization. When we joke we always take things by opposites, so we join in the merriment this brother wishes to create.

We agree heartily with H. L. Hayes. "I do not know what would become of the Christian Church if it were not for the Standard." Life would become unutterably dull. We would have nothing to do but teach and preach the gospel and save sinners. We are Irish enough to want the excitement that goes with a "wake," so here are our best wishes to the funniest paper in America.

#### VACATION AT LAKE GENEVA

DISCIPLES have not yet adequately appreciated Lake Geneva and its missionary education conference each summer as a center from which goes powerful missionary influences. This year it is planned to have six hundred people camp on the shores of this beautiful Wisconsin lake. It is said that a party of one hundred from Cincinnati has already been arranged for.

The Disciples of Christ will be represented in the conferences by several missionaries and secretaries, among whom will be Bert Wilson and Emory Ross.

The conference this year will be held July 27th to August 5th. The program calls for forenoons of a chaquetaqua character in the work of missions, the afternoons being given over to sports and the evenings to social life.

#### "WHY I AM A DISCIPLE"

EDITOR MORRISON'S fourth article on this theme had not arrived when the Christian Century press day arrived. Mr. Morrison is in the East and wrote from Philadelphia that the manuscript had been mailed, but at noon Monday it has not arrived.—OFFICE EDITOR.

## Two Poems for the Times

### The Day of the People Is Dawning

**W**E knelt before kings; we bent before lords;  
For theirs were the crowns, and theirs were  
the swords;  
But the times of the bending and bowing are past,  
And the day of the people is dawning at last.

We cringed before gold; we deified wealth;  
We laid on its altar the life and the health  
Of manhood and womanhood, childhood and youth;  
But its lordship is doomed in this day of the truth.

The strength of the State we'll lavish on more  
Than making of wealth and making of war;  
We are learning at last, though the lesson comes late,  
That the making of man is the task of the State.

Great Day of Jehovah, prophets and seers  
Have sung of thy coming for thousands of years;  
Thank God for each sign that the dark night is past;  
And the day of the people is dawning at last!

—W. P. Merrill.

### Brother of All the World

**A**BROTHER of all the world am I;  
Over the world I find mine own,  
The men who come from the lands that lie  
In the bitter belt of the frozen zone,  
The men who come from the dreamy lands  
Under the glowing sun's caress,  
With swarthy skin and busy hands—  
All brothers mine in a bond to bless.

I know the land that gave me birth,  
I thrill with joy when the flag's unfurled,  
But the gift she gives of the supremest worth  
Is the brother's heart for all the world.  
So come, ye sons of the near and far,  
Teuton and Latin, Slav and Jew,  
For brothers beloved of mine ye are—  
Blood of my blood in a world made new.

—Author Unknown.

# The Authority of the Bible

Fifteenth Article of the Series on the Bible\*

By Herbert L. Willett

THE authority of the Bible resides in its enlightening and compelling power, which lays upon the soul the imperatives of pure and sacrificial living. It is not an authority which inheres in an institution or a book, but in the sense of rightness created within the soul by all gracious influences, and chiefly by the Bible itself. The Book does not claim to be a carefully prepared manual of conduct. It refuses to accept responsibility for the claim that all of its utterances are rules to be followed. Rather it records the story of the most notable movement in history for the enfranchisement of the human soul from the bondage of ignorance, superstition, lust, hatred and pride, and it tells us something of the men who were leaders in that movement which found its full expression in Jesus. It asks us to study the lives and ideals of these great souls, and make them, as far as they find us with their majestic appeal, our friends and examples. In some of them, early in the movement, we shall find little to admire or imitate. Yet every one, in the measure of his knowledge and power, was a pioneer in the great adventure of making a new world.

## THE AUTHORITY OF CHRIST

The life of Jesus, which is exhibited only in this literature, is the climax of this process. We do not know very much about him, as compared with that which we should like to know. All the records of his life would not fill an issue of the morning paper. Furthermore, the only records we have of his life come to us through the writings of men who did not themselves fully understand the character they were seeking to make known. They could only do the best they were able in making their contemporaries and those who should follow them comprehend something of that life that to them was past all language wonderful. In the final issue of facts, it is that life which has become the authoritative form of conduct for the race. Imperfectly presented as it is, and not fully understood either by its first interpreters or any of later time, the life of Jesus is increasingly the disclosure of the soul of God, the exhibition of a normal, perfect human character and the center of the world's desire.

The Book that can present a life like that, under whatever limitations, is certain to have a unique note of authority for all who have the least sensitiveness to moral ideals. It finds us and holds us. It follows us through all the ways in which we try to find rest in our search for life abundant. It waits for us at the partings of ways. It beckons to us when we turn into bypaths where we think to find another sort of good. It pursues us with swift insistent feet all the long day of life. It will not let us go. It is this divine and terrible authority which follows us with the whips and scourges of the eternal love, until we dash ourselves into the abysses of unreturning refusal, or take with gladness the cup of life from the hand of God.

It is conceivable that we could have had a book of rules, which would have been a final and infallible guide to conduct. But the Bible is not that, though some

men have so claimed; and others have sought to compile from its contents such an anthology of thinking and behavior. But this is futile. The first essential of the holy life is the responsibility of a discriminating choice among the options offered by life. If someone could draw up for us such a schedule and guarantee us salvation on terms of compliance with it, there would be strong temptation to close with the proposal. So strong, indeed, that some who claim the right have offered just such a bargain in the name of the church. But salvation cannot be purchased upon any such cheap and easy terms. Salvation is character. Character can be gained only by the agony of deliberate and convinced choice, and the struggle to make that choice controlling in life. So in the end of the day, the authority of the Bible is just the appeal which it makes to us to close with the supreme opportunity, as Jesus did, and live his life after him. The authority of the Bible is the authority of the supreme Life of which it speaks. And linked with it are all the other forceful lives in that same group, in the measure in which they make to us the appeal of character and teaching.

## REAL SEAT OF AUTHORITY

For this reason the authority of the Bible cannot be formal, arbitrary or capricious. It cannot consist in oracular words and phrases. It cannot inhere in rules of living. These all may have value, but the power of the Bible in human life lies in its ability to inspire in those whom it really reaches a principle of thought and life which makes them a law unto themselves. Out of the best that the prophets and apostles have spoken one may organize a norm of living which becomes compelling. To him the character and message of the Lord become final. He has in some competent measure the mind of Christ. Within the enlightened and loyal soul itself there is set up a standard of ethics and religion to which the appeal of every decision must be referred. Into the creation of this standard many factors enter. But it must be confessed that the Bible is the most impressive. And in this fact, and the control which issues from it into the lives of the saints of all the years, lies its unique authority.

A few days ago a friend sent me a copy of a book which had come into his hand, and which purported to tell the truth about the Bible. The author assumed that the church and the world have long been imposed upon by a book which is, to say the least, very commonplace, and at the worst very misleading and dangerous. The text of the volume was Mr. Ingersoll's saying, "Somebody ought to tell the truth about the Bible." It devoted several chapters to the familiar facts of the origin and literary character of the Bible, taking it for granted that if one became aware that the book possesses those features of human composition, which are the commonplaces of all intelligent Bible study today, and have been set forth at some length in the studies in this series, he would at once abandon his faith in the inspiration and authority of the Bible. Then he presented a long list of quotations from Christian writers, setting forth the evident marks of the process by which the Bible came into being and has been trans-

\*This is a continuation of the article on "The Authority of the Bible" which began in last week's issue.



mitted to us, which he had carefully taken out of their context, and exhibited as confessions and admissions on the part of friends of the Bible that it was untrustworthy and self-condemning. From this he proceeded to a minute examination of the book to discover errors of historical or scientific statement. Still assuming that the Bible makes claim to be an infallible and inerrant authority upon all matters included in its pages, he drew the conclusion that it was fraudulent and misleading. But not content with this, he proceeded to cite the instances of lying, cheating, stealing, murder, war, bloody sacrifices, cannibalism, witchcraft, slavery, polygamy, lust, obscenity, intemperance, injustice to women, tyranny and intolerance and without attempting to discriminate between the many cases in which the types of conduct are held up to scorn and condemnation, and the few in which they exhibit the crude state of an early social order, he insisted that all alike illustrated the immoral and pernicious nature of the book, and the reason why it should be banished from the world.

#### ATTACKS UPON THE BIBLE

There are circles, doubtless, in which a book of this sort might find welcome and even applause. But they would have to be among such as have only a belated idea of what the Bible really is and what it is daily doing for the race. It is only a totally false theory regarding the Bible that can give an instant's significance to such a book. Mr. Ingersoll was able to succeed in his attacks upon the Bible because most of the people in his audiences still held the mechanical, obsolete view of the supernatural character of the book, and its infallible reliability on all matters which it discussed. The breath of the fresh study of the Bible which came with the critical method blew away all chance of appeal in that manner to the outworn ideas of the past, and today Mr. Ingersoll's type of attack upon the Bible is as dead as its author. Those who in the manner of this writer follow that line of argument are dealing with a generation which knows too much as to the actual nature of the Bible and the claims made for it by its interpreters to be misled or disturbed.

It is like ridiculing a man for the weaknesses, the ignorance and the freakish behavior of his childhood.

The facts are all there if one wishes to spend the time to compile them. But what is their value? It is like visiting a hospital, not to learn of its remedial and inspiring service to the community, but to take note only of its sewage, to rake over its garbage, and to peer into its repulsive evidences of the wastage wrought by medication and surgery. Every intelligent person knows that a hospital has this necessary and unpleasant side. It is no discredit to its work. But such are the things for which none but scavengers search. The Bible has also these features. It has the evidences of the immature and false ideas out of which it was the task of the Spirit of God to lead the race. It has some terrible chapters, proofs of the depths to which the race can fall. But no true picture can be drawn of the long and slow evolution of moral ideals without hints of the primitive life out of which escape was at last made. The Bible reveals with a frankness which is at once startling and undeniable the sins that war against the soul and the low standards of morals prevailing in ages when those sins were counted virtues. But no one with power to discriminate between childhood and maturity would betray himself into the disingenuous assertion that all alike meet the approval of the Book.

A volume that made any such impression upon its readers could not hold for a moment the place which the Bible has in the regard of the race. Its overwhelming vindication, its ground of right to reverence, are found in its appeal to the intelligent and sensitive spirit, its illustrious history as the guide of those movements which are bringing in the new day, its ability to change the current of history out of its former channels in the direction pointed out by the Spirit of God, its power to transform nations from savagery and superstition to intelligence and virtue, and its daily record of transfigured lives, the real "twice-born" men of our age. In such fruits its best defense will ever be found. And after all the superficial theories of its origin and nature have faded from remembrance, and all assaults upon its character have fallen by their own futility, it will still continue on its beneficent way, the enlightener of the nations, the record of the divine struggle in behalf of the soul of man, the authoritative literature of the holy life.

## In April Two Poems: By Thomas Curtis Clark

### Spring Song

WITH my ear pressed to the earth,  
Long I held my breath and listened,  
Till the last snowy-flurry fled,  
And the last frost-blossom glistened;  
And I heard it, yes, I heard it,  
Heard her voice of mirth and laughter;  
And I saw her tripping toward me  
With her rose-girls coming after—  
Spring, the queen of love and longing,  
With her nymphs of beauty thronging.  
As she sped along the path,  
Sunbeams hastened to caress her;  
And the gentle winds, long prisoned,  
Vied, impassioned, to possess her;  
Violets, forget-me-nots,  
Larkspurs and anemones,  
Sprang from every spot she touched,  
And the waking apple-trees  
Burst again in tinted glory  
Freed from Winter's scepter hoary.

### Revelation

I SAID in my heart,  
My lonely heart,  
"All love is dead";  
But behold! a friend  
Brought a wealth of cheer,  
And gave me bread.

I said in my heart,  
My aching heart,  
"God sends but night";  
Then the sun shone forth  
And enwrapped the earth  
In golden light.

I said in my heart,  
My breaking heart,  
That death is king;  
And behold! the earth  
Felt the south wind's warmth,  
And lo! 'twas spring!

—From Christian Endeavor World.

# A Letter to A. McLean

By Edward Scribner Ames

**M**Y DEAR FRIEND:—I have been reading in the church papers that it is thirty-five years ago today since you became an officer of the Foreign Missionary Society. That is a long time for continuous service with one religious organization, and especially in such a period as this has been. I have been reading that no other officer of any missionary society of any denomination has served so long. This letter is to congratulate you upon so notable a service and to assure you that it is deeply appreciated by many of us who perhaps do not take pains to tell you so. No doubt you have long since learned to find comfort through the indirect expressions of interest in your work and approval of it.

At this time, however, on so notable an anniversary, your friends will not be able to refrain from expressing their admiration and affection with genuine enthusiasm.

\* \* \*

I am glad I have had the privilege of knowing you so long. It has been at least twenty-five years and I remember a number of our conversations from our earliest acquaintance. It increases my affection for you that those conversations were not always about missions, much as we were interested in them. Nor were they sure to be on religion in any of its phases. It was an astonishment to me to see an old bachelor make up with the children the way you did, and it was very reassuring to know what a variety of books you bought for your own library, and how much time you found in your busy life to read them. Your tenacious Scotch mind and deep, warm heart, have included many interests and these doubtless have cushioned your soul against vicissitudes of fortune which might otherwise have proved too violent.

I shall never forget the surprise and a certain kind flattery I felt once when you took me into your confidence so intimately. The surprise was all the greater because you did not hesitate nor condescend in doing so, in spite of the difference in our years and outlook. We were riding from Lexington, Kentucky, to Cincinnati. You were inquiring about my experience as a college professor upon which work I had just entered. You had lately been serving as president of a college, supplying that position temporarily without giving up your work for the missionary society. I could see how attractive the academic life was

to you. You saw its opportunities for moulding youth to noble lives and you also appreciated its companionships. The quiet fascination of those cloistered halls was strong upon you. But at the same time there flamed up in your conversation the passion for the mighty missionary enterprise with which you had become so familiar.

I have always been glad you kept on with the administration of the missionary society and I have had far more confidence in your direction of its affairs just because I knew your interests were so numerous and diverse. The books and addresses you have written could not have been produced by a man who was entirely absorbed in raising money or in disposing of problems on the field. I like to think you will write still more now that you are in possession of all these years of rich and vivid experience and observation.

\* \* \*

You certainly have had enough discouragements during these thirty-five years, but your knowledge of history has enabled you to see that real progress has been made and that there is a gathering momentum in your work. The rate of increase of gifts to missions and of adherents to the cause is of greater importance than total results to date.

It is comforting, too, that those members of churches who know most about missions and missionaries are the most active supporters of them. If this work were so useless and impractical as some critics think, one wonders why the missionaries themselves, who have the best opportunity to know the facts, should continue loyal to it. If they are deeply unhappy in their work, and really skeptical about its value, why do they return to the foreign country when they are once allowed to come home on furlough? They are free to resign at any time. It is also true of the churches at home that those which do the most for the enterprise, and come into closest contact with all its problems and projects are the most devoted to it.

This does not mean, I am sure you would agree, that they are blind to the defects and limitations of the system. They are discriminating and judicious and yet loyal. The success of missions has forcibly illustrated the interaction of effort and results. The results have stimulated interest and increased the contributions. The more generous gifts have

brought larger and finer achievements, and these in turn continue to bring ampler supplies of money and workers.

\* \* \*

I like to hear you tell about those modern apostles, William Carey and Adoniram Judson in India, Robert Morrison in China, Robert Moffat and David Livingstone in Africa, and John Coleridge Patterson and John Hunt among the South Sea Islands.

I do not wonder any more that you have a peculiar explosive manner of public speech. You used to almost frighten me when I first heard you. After you had been speaking in your low, earnest, conversational manner, your tone would suddenly explode with a shout which was at once a cry of pathos and a command of duty, a burst of indignation and a defiance of the world. I have seen your hearers startled and shaken by your moral challenge. I have come to believe that this eccentricity of your speech was really an index to your soul's deepest moods. You were yourself so full of enthusiasm and anxiety and conviction concerning the cause of missions that it was difficult for you to talk long to an ordinary audience without a sort of subconscious earthquake at the thought of their indifference and inaction. I can imagine that the sight of expensive feathers on ladies' hats and jewels on their fingers acted like irritants to your soul without your always being aware of the source of your discomfort.

\* \* \*

I notice that when you make out that graphic poster of how Americans spend their money you never fail to mention millinery and jewelry. Seventeen millions for missions and ninety millions for millinery; seventeen millions for missions and eight hundred millions for jewelry and plate. More for chewing gum than for the cause of Christ among the heathen, and seventy dollars for tobacco for every dollar given to missions. I do not wonder any longer that you cried out in a kind of horrified and involuntary appeal, for you were thinking of the great heroes of a sacrificial cause over against the easy comfort and self-indulgence of the Christians at home. I see that you have now added automobiles to your poster and it reads for last year seventeen millions for missions and five hundred millions for autos, or thirty dollars to one.

It used to puzzle me to understand how you could endure so much indifference in your own churches as you traveled all over this country trying to interest them in foreign missions. I remember how you felt at the close of an Endeavor meeting one Sunday night. The pastor announced that you would speak at the evening service immediately following on world wide evangelism. But as you described it, "The young people, who had just pledged themselves anew to God, took their wraps and paired off and left the house and did not come back to the service."

At such a moment I think your soul must have turned on its bearings with a hard grinding friction which would have quite overcome you if you had not been able to remember William Carey and David Livingstone.

\* \* \*

I congratulate you on having worked so faithfully all these years in the presence of all the need which the world presented to your imagination, and in the face of all the half heartedness of nominal Christians around you, without losing your spirit or your vision. You now have the rare privilege of being able to see the fruits of your labors. Some of the men and women who went out to foreign shores under your inspiration did not live to see anything accomplished by their efforts.

When you entered the service of the Foreign Society there were no missionaries in heathen countries. There were only six employed and they were on the American continent or in Europe. Today the society has workers in China, Japan, Africa, and Tibet. Tibet is the last land in the world to become accessible to missionaries and you have

seen your workers become the pioneers there.

The entrance of the missionary spirit into the churches has lifted them out of much of their old theology and brought them into vital relation with more human and more urgent problems. It has given you opportunity to see the futility of abstract discussions of religion.

I have been impressed by the way in which you have sometimes stood apart from little groups of ministers at conventions when they were absorbed in some speculative or incidental question. There always seemed to me to hover about you the atmosphere of things more important and far more urgent. It is interesting to know that the missionaries in China and India and Africa are compelled by the greatness of the practical demands upon them to relinquish much of their doctrinal inheritance and make readjustment of their thinking in keeping with greater efficiency in ministering to desperate human needs.

\* \* \*

You have lived to see what is perhaps the most significant development of all, the tendency of the native Christians to establish their own congregations and to employ their own native pastors. That is notably true in Japan and to some extent in India. I have just read in one of your latest bulletins this note:

"The church at Harda, India, has become self-supporting and has called a Hindu pastor from Damoh. This church has made contributions during the year to their own Indian Missionary Association, the Tract and Bible Society, and the work of our Indian brethren at Kota, India. The church has fifteen Sunday schools, with an enrollment of 972. There are five evangelists working through this church for the district."

There will thus gradually come about a better understanding of the

native faiths and of the relations of Christianity to them. Perhaps much finer and more adequate types of Christianity will develop in the Orient than the world has yet seen. Possibly in a few generations the native scholars from these very countries will bring back to the West more profound and more illuminating interpretations of Christianity than have ever been known. It is a great thing to have stood so near to the heart of this wonderful development as you have done. Be assured that the future will appreciate what you have done better than any of us now living can do.

\* \* \*

It is a sign of popular favor when the poets begin to take up a cause and it is with pleasure that I find these lines from our Illinois poet, Vachel Lindsay, whose sister is working in China under your Board:

#### THE WORLD SHALL BE REBORN

An endless line of splendor,  
These troops with heaven for home!  
With creeds they go from Scotland,  
With incense go from Rome.  
These in the name of Jesus  
Against the dark gods stand;  
They gird the earth with valor,  
They heed the King's command.

Onward the line advances,  
Shaking the hills with power;  
Swaying the hidden demons,  
The lions that devour.  
No bloodshed in the wrestling,  
But souls, newborn, arise;  
The nations growing kinder,  
The child heart growing wise.

What is the final ending?  
The issue, can we know?  
Will Christ outlive Mohammed?  
Will Kali's altars go?  
This is our faith tremendous,  
Our wild hope who shall scorn?  
That in the name of Jesus  
The world shall be reborn.

Very sincerely yours,  
EDWARD S. AMES.

#### A LIFE WORTH WHILE

I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.  
I would be friend to all—the foe, the friendless;  
I would be giving, and forget the gift;  
I would be humble, for I know my weakness;  
I would look up, and laugh, and love, and lift.

—Howard Arnold Walter.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Will Have a Presbyterian Day

There is a movement on among the Presbyterians to hold a Presbyterian day in each church sometime during the week of May 20 to 27. Dr. William Chalmers Covert will prepare the program for the churches which will be largely in the way of presenting facts about organized Presbyterian agencies.

## Dr. Jowett Will Leave America

Dr. J. H. Jowett, who has had such a successful career in New York has finally decided to go back to the land of his birth. The pressure there even took the form of a personal invitation to return from the king. He will be in America about a year more when he will begin the pastorate of Westminster Chapel in London. This is the pulpit vacated by Rev. G. Campbell Morgan. Dr. Jowett is writing for several American papers but it is stated that some of this ministry will continue after his return to England.

## Billy Sunday Meets Critics

The New York campaign of Billy Sunday was preceded by considerable criticism of his methods in securing the "personal" offerings at the close of his meetings. Mr. Sunday has met this criticism squarely by offering to give away every cent he gets in New York to the Red Cross and to the Army and Navy departments of the Y. M. C. A. This generous facing of a real problem has won many friends for him in the metropolitan city.

## Unite Under Baptist Leadership

Wolsey, S. D. had a small Methodist and an equally small Presbyterian church and they sought union. This has been accomplished under the ministry of a Baptist minister. It is proposed to reconstruct one of the houses of worship into a modern religious plant.

## Will Honor Martin Luther

The Presbyterians are going to do their utmost to make this year memorable as the four hundredth anniversary of the Protestant reformation.

The General Assembly committee has sent out to all the ministers of the denomination an appeal that a sermon on Luther should be preached. A bibliography of the reformation literature is appended to the letter. The Presbyterians have prepared a paper-bound edition of Boehmer's Life of Luther, which sells for twenty-five cents, and this little book will be circulated widely in Presbyterian churches.

## "Ad" Men Welcome Preachers

The Associated Advertising Clubs of the World will meet in St. Louis June 3 to 7 and the church publicity section will be a feature. Preachers are welcome at all the sessions. W. B. Ashley is secretary of the church publicity section.

## Christian Faith Healing

The Protestant Episcopal Church has done most in producing a counter movement to Christian Science. The Rev H. B. Wilson has inaugurated the Christian healing movement. The society of the Nazarene represents, he says, a movement to revive and quicken simple faith in Christians in every locality and in every Christian congregation. It is founded on the belief in our Lord's continued interest in the health of the body, as well as the salvation of the soul; and for the purpose of bringing about a restoration of the gift of healing universally practiced in the early Church. It aims to deepen the spiritual life and impart strength to body and soul by prayer and intercession. "An earnest appeal is made, therefore, for at least two clergymen in each city, who will be willing to extend such ministry, sympathetically and in faith, as it may be sought by the faithful who appeal for it. There are lambs and sheep of the flock desiring to be fed. What can be said when the shepherd's hands are empty?"

## Community Loyalty Inculcated

The Methodist Episcopal church in the village of Roscoe, Ill., has found a good idea. This church recently held a Sunday evening service in behalf of community loyalty, and representatives of lodges,

schools and other uplift organizations were present and spoke. Some of the subjects discussed were: "Influences that Break up the Community," "Value of Loyalty to the Churches," "Business Ethics," and "The Larger Brotherhood." A community conference on a larger scale is being planned for the early summer, and will be held under the leadership of the church.

## Chicago Students Study Neighborhood

Theological study is no longer a matter of dry-as-dust libraries. McCormick Theological Seminary, Chicago, represents the modern tendency to bring theological students face to face with reality. The students have done careful research work in their own community. They find two Presbyterian churches with members in one house and within a block four of these churches had members. Under the direction of Rev. W. Clyde Smith they have studied 118 blocks and the most serious problem met with was the overlapping of the churches. The students found thirty-two nationalities and only fifty-two per cent of the population was American. The percentage of Americans in the whole city is less than 25 per cent.

## A Home Mission Boat

Mission boats are familiar in the foreign field but the Baptists have established such a boat in the Hood River country of Washington. Ten Sunday schools are under the charge of the captain missionary. A circulating library is at the disposal of all the schools.

## Invites Pastors to Yale Lectures

Ministers of the country, particularly those living in Connecticut, are invited by Yale School of Religion to attend the annual convocation of alumni and ministers, April 16 to 19. Dr. Arthur J. Brown will lecture on missions, Bishop W. F. McDowell on "Ministers and Jesus Christ," Dr. Walter Rauschenbusch on "A Theology for the Social Gospel," Dr. H. O. Pritchard on "Some Weaknesses of Modern Preaching" and numerous other leaders on vital themes of the day.

# Social Interpretations

By ALVA W. TAYLOR

## Overwork in War Time

THE federal government has suspended all rules regulating hours of work in navy yards, arsenals and other federal works. There is a tendency to demand the suspension of



all those gains in industrial legislation that register progress for the human factor in industry. England did this along with her other emergency methods and now finds that it was a gross mistake. It has been well verified by investigations that there is a limit beyond which the working man cannot go and keep up his working strength. It was the recognition of this, by the argument of Louis Brandeis, that led the supreme court to reverse all precedents and overthrow the sacred "right of contract" theory and make laws limiting hours and fixing minimum wages constitutionally.

The war has suspended all the good work Lloyd-George was doing for social progress in England; the war method is itself a denial of social progress in that it turns the dial back for democracy. To call an army "democratic" is at the best a relative use of the term, meaning that it is less autocratic than the average army. Democracy is largely suspended in England and France while the war is on and such democratic leaders as Lloyd-George and Briand do not hesitate to say so but promise its resumption on a grander scale as a result of the war sacrifices of the masses and the overthrow of autocracy throughout the world.

Our army will necessarily be governed autocratically simply because there is no other way to make an effective fighting force. There will also be an unavoidable intrusion of social caste if it is long in the field or camp, because not even the most democratic body of soldiers can prevent the caste lines that army officialdom brings. But there is no excuse for the suspension of democracy and its counterpart in social progress in our civil life while the whole nation is not under such duress to military expediency as are England and France. To seek to suspend humanitarian laws, call it traitorous to

argue the wage question and put industry under a military regime is not required in this war by this land.

\* \* \*

## War Bread

The winter wheat is only three-fourths a crop and England will commandeer all the coming Canadian crop, the main supply of spring wheat. With wheat selling around the unprecedented price of \$2.50 and up per bushel it is time to talk about "war bread." Dean Waters of the Kansas Agricultural College says that raising the milling from 73 per cent to 81 per cent of the wheat would add 18,000,000 barrels of flour per year—and it would be better bread. If we are going to be scientific in our efforts to conserve food supplies and thus evade the mistakes of England's "blundering through" and meet Germany with anything like German thoroughness and foresight we will begin now and not only add to the output from the mills in this manner but we will also shut up every brewery and distillery in the land. Every year there are some 600,000,000 bushels of good food producing materials turned into drink; it is thus not only waste, from food standpoint, but worse than waste through turning food values into a product that makes for inefficiency both industrially and socially.

The French government announces, through its famous posters, that millions are being saved through the curtailment of every kind of drinking and the abolition of all strong drinks. Germany has done something of the same thing, but Russia and Bulgaria furnish the most striking examples of this kind of fore-mindedness. Little Denmark is the latest to join the "bone-dry" prohibition ranks. It will be difficult to accomplish either prohibition or the making of "war bread" through milling operations under our federal system, but federal action plus a national appeal ought to so join law and moral forces as to bring it about.

Another needed action is that of fixing prices on staples that run into high prices. The wheat crop has been out of the hands of the producers for months and not one cent has been added to the cost of wheat in the meantime, but the cost of bread is climbing alarmingly. The increase is all going into the pockets of millers and middlemen and the

consumer is being taxed on this most necessary article of diet to fatten the purse of men who have not added a penny to its value or spent a penny to produce it.

\* \* \*

## Shall We Tax Dives or the Man With the Hoe?

Frank Vanderlip, president of the largest bank in the United States, protests against taxing incomes as a means of raising war funds and advises that expenditures be taxed instead. Mr. "Dives" Vanderlip thinks that taxing the precious incomes of men with millions might discourage industry but that the masses need the inhibition of taxation to keep them from prodigal expenditures. Will this modern Croesus admit that men with big incomes are not patriotic enough to keep business going unless they can see their regular cent-per-cent on the balance sheet? It is a queer twist of insight that leads a big business man to ask that the expense of living to the average family among his fellow countrymen be raised to still greater heights by the artifice of taxation while the balance sheets of rich men are left untouched. Mr. Vanderlip would have us believe that the business world is a sort of natural complex of forces that is so delicately adjusted that the slightest interference will unbalance it; he would discount all those human forces that so deftly manipulate business as to make success or failure according to the ability of the business man and the efficiency of the system or organization.

Let us away with this artifice and all that hides behind it. If big business can be patriotic, now is the time to show it and for it to ask that the burden of war debt be thrust upon its shoulders. The rich can give of their surplus and pay it all without missing a meal or even a luxury; the masses will have no luxuries and millions will miss many of the comforts and even the necessities of life. Long time bonds put the burden of taxation on the producer. A tax on expenditures, in form of tariffs and internal revenue taxes, puts the burden on the consumer and is thus a tax on the very right to live itself. War time taxes on excess incomes takes the cost of national exigency from stored up accumulations and their immediate earning power and thus compels those who are able to meet the emergency to do so. It is the only justly human way to do it.

# The Sunday School

## The Honor of Serving

The Lesson in Today's Life\*

By J. R. EWERS

"**W**HOSOEVER would be first among you, shall be servant of all." We have difficulty in seeing that. It seems to us that if we can command servants



we are great. It seems to us that if we have many working for us in our offices, a chauffeur driving our limousine, several maids keeping the house in order, a nurse looking after the little tots, a lot of flunkies dancing about us in the big hotels, porters anticipating our every want in Pullman cars, a pastor coming to eat out of our benevolent hand, and a hundred men hanging upon our philanthropic decisions—then we are indeed great. But what did the Teacher say?

Was Jesus wrong in his judgment? Here is a doctor. His offices are crowded, not with people to wait upon him, but with the people upon whom he can wait. Recently a doctor said to me, "I cannot remember when I have been rested." He is a servant. His brain, his skill, his time are involved in his service. His home is neglected. His recreation hours are cut short. But he heals thousands. On the other hand, I know of a lawyer who some years ago confessed to me that he made fifty-five dollars in a whole year. He belonged to a rich New York family which sent him through Harvard, bought him a house, established him in offices, gave him an allowance—he had everything but clients! Was he great? His waiting room was empty; his mahogany desk perfectly in order. He could play golf Monday, fish Tuesday, go to the theatre Wednesday, visit another city Thursday, entertain a friend all day Friday, and Saturday go away for a week-end to "rest up."

If Froebel was a great teacher it was because he served. If Lloyd-George is the greatest Englishman alive it is because he serves most.

\*This article is based on the International Uniform Lesson for May 6, "Jesus the Servant of All." Scripture, John 13: 1-17.

If the Mayo brothers are great surgeons it is because they give relief to so many people. If R. A. Long is a great business man it is because he is willing to give a million to his church in one shot. If Abe Cory and Rafe Miller are great preachers it is because they are firing the hearts of Disciples to generosity. A visit to Westminster Abbey convinced me of this truth. Some way society does not build monuments to selfish men and women. Wesley is there—I know why. Ruskin is there—he gave his fortune to the poor. Livingstone is there—you can tell why. Gladstone is there. Soldiers, statesmen, preachers, missionaries, poets, philanthropists—those who flung away their lives and the world found them—such are remembered.

\* \* \*

What a beautiful picture: Jesus washing his disciples' feet. He washes the feet of John—anyone could do that; the feet of Peter—not a difficult task; the feet of Judas! ah, there is the test, to wash the feet of that scheming, sneering, cynical disciple. I remember in the Passion Play at Oberammergau how tears filled my eyes as Jesus was represented washing his disciples' feet. What does it all mean? Why, that you and I must greatly serve. Here is a Sunday school teacher about to give up because she is unappreciated; the boys talk all the time; they fidget and trade stamps in class; their parents don't seem to care. What comfort this lesson bears. Some day that whole class will join the church. They are listening and watching all the time. I heard a Cleveland man tell how he accepted a class of eleven boys in a distant mission church. For a full year never more than two boys showed up at any one time. Yet he didn't miss a night, nor a good lesson. At the end of the year the whole eleven came one night and confessed that they had been trying him out. Every other teacher had failed them. They endorsed him because he had the nerve and grace to stick. Those boys were his from that hour. There were many nights when those boys hid behind trees to see if their teacher had the stuff in

him to come. He served. He is great.

Here also is a strong word of cheer for the unappreciated Mother in the grinding duties of a home. Here is a word of cheer for the workman who seems drudging his life out in the mill. The minister also takes this lesson to his heart in the day when his toil seems for naught. And here also is the man or woman who has been faithfully working in the church ranks for years, but no recognition has come. The honors are all bestowed elsewhere. The fine words of praise are for other and often less deserving ears. The chief seats are occupied by others seemingly more favored. But wait, some day the greatest voice in the universe will say, "Come up higher, faithful in few things, I make thee ruler." In the last day one thing alone will tell—service.

A two-room house on wheels is used by a Kentucky school official to teach domestic science all over the rural district of which he is superintendent.

\* \* \*

The Japanese Missionary Society of the Pacific Coast, known as Dendo Dan, is planning to take up work soon among the Hindus of California.

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## Parables of Safed the Sage

By WILLIAM E. BARTON

### The Unopened Window

NOW there came to me a man with a Sad Countenance, and he said, O Safed, thy words of wisdom are known to all men, and thy virtue exceedeth even thy wisdom; may thy days be long among men.

And I heard him, and I answered not; for the man who cometh unto me with a Little Too Much Taffy and Then Some hath an Axe to Grind. And I said, If thou hast Business, say on; for Time Passeth.

And he said, O Safed, I have a neighbor, and he is an Undesirable Citizen. His house joineth hard unto mine upon the North, and he annoyeth me continually. He and his Kids keep up a continual Rough House, which greatly annoyeth us. And he hath Daughters, and there come to see them Young Men, who sit with them on the Porch till Any Old Time at Night, and they Laugh and Raise Ned so that sleep is driven from our eyes, and slumber from our eyelids. Yea, and when we look that way we see things that Vex our Righteous Souls.

And I said, Are they Immoral? If so thou mayest call the Police.

And he said, They are not what you might call Immoral, for my wife hath watched them much through the Window; she hath a place where she sitteth and watcheth while she Darneth Stockings; yet are they noisy; yea, they are the Limit.

And I said unto him, How many windows hath thy house?

And he said, My house standeth Foursquare, and it hath windows toward the North, the South, the East and the West.

And I said unto him, Move thou over to the South side of thy House; thou shalt have more Sleep and Sunshine. Yea, moreover, speak thou unto thy wife that she Darn her Stockings where she hath less to see.

And he went away angry.

But I counted it among my Good Deeds.

And I meditated thereon, and I considered that there are many people who live on the North Side of their own Souls; yea, they curse God that they hear the racket and are sad; and behold, their South Windows are unopened.

\* \* \*

### PRAYER OF A CLUB WOMAN

"O Lord, as I stand at the beginning of another club year, teach me anew the meaning of friendliness, fellowship, kindness and love.

"Show me my duty of usefulness, not according to my desires, but ac-

cording to my powers. May I be an inspiration of strength to those whose lives are touched by mine.

"May I not arouse in any woman the thought of fear, discord, hate or revenge. Keep me from prejudice, which hinders and makes afraid.

"Let me not judge any woman by trivial standards but by a broader vision which shall give just due to her untiring efforts to throw a charm upon the homely and familiar duties; to her courage; to her faithfulness in little things, and to her silent acceptance of the hard facts of life.

"Make me considerate and liberal-minded, and grant that I may learn the kindness of silence when distress and defeat have humiliated those with whom I am associated.

"Keep me steadfast, O Lord, when the choking dust of ambitious office-seeking blinds my ideals of justice and truth.

"Heavenly Father, teach me to recognize the responsibility I share in the universal sisterhood of this great nation, and strengthen me for life's finest duties that I may fill my place nobly in Thy wondrous plan. Amen."

—Edith Markham, in Club Woman's Magazine.

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### Where His Faith Broke Down

The late Bishop Hare once told about a Philadelphia business man of skeptical tendencies who said to him: "My dear Mr. Hare, I do not refuse to believe in the story of the ark. I can accept the ark's enormous size, its odd shape, and the vast number of animals it contained, but, when I am asked, my dear Doctor, to believe that the children of Israel carried this unwieldy thing for forty years in the wilderness—well, there I'm bound to say, my faith breaks down."—Christian Register.

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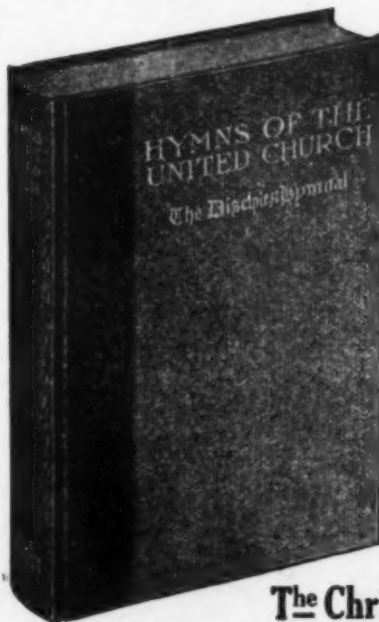
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## Disciples Table Talk

### Son of Alexander Campbell in Dying Condition

William Campbell, the only surviving son of Alexander Campbell, was taken ill on Easter Sunday at his home at Evanston, Ill. His physicians hold forth no hope for his recovery and his demise is to be expected at an early date. He has been a loyal attendant in the Evanston church and kept the memory of his father alive among all his friends. In his possession are many priceless mementoes of his father's life. In his few conscious moments he is inquiring about the new members of the Evanston church and about his old home at Wellsburg, W. Va., which he had expected to visit in May.

### Disciple Young People Wanted at Lake Geneva, Wis.

The Lake Geneva (Wis.) Fellowship has set as its aim for this year "Fifty Young People from the Disciples," and Howard Spangler, of Cleveland, O., and Elva L. Abbott, of Chicago, form a committee to promote the success of this worthy plan. Lake Geneva forms an ideal place for a summer outing, and in addition a part of each day is devoted to study and conferences on church work, Sunday school work, missions, etc. This year our mission boards will be represented by Emory Ross, missionary to Liberia; Mr. and Mrs. C. P. Hedges, of Bolenge, Africa; Miss Myrta Pearson, under appointment for the Congo; Secretary Bert Wilson, foreign secretary, and Robert McQuary, assistant foreign secretary. This is the strongest representation of missionary leaders ever gathered together at the lake. If you are interested write to Howard Spangler, Euclid Avenue Christian Church, Cleveland, O., or Elva L. Abbott, Metropolitan Christian Church, Chicago.

### Baxter Waters Makes Record in Missouri Church

Baxter Waters, who is now taking up his new work at West End Church, Atlanta, Ga., leaves at Lathrop, Mo., a record of unusual achievement. He accepted the pastorate at Lathrop in December, 1909, and served seven and one-third years. He found the congregation worshipping in a small frame structure erected back in the early seventies; he leaves the present members with a beautiful brick church home, costing \$20,000, and quite adequate to the new needs to which, under his wise and patient instruction, they have learned to put their church home. He also leaves the church with a good parsonage. The church is wholly free from debt. Most of the present membership of the church, which is greatly increased in numbers, have been added during the period of Mr. Waters' ministry, nineteen on the last two Sundays. The church is greatly increased in spiritual power and in Christian charity. Only two series of evangelistic services have been held during the period, but the evangel has been preached and has borne fruit. The Lathrop church has been served by such men as A. B. Jones, the Creasons, W. T. Henson, E. B. Redd, J. E. Dunn, E. W. Thornton. The congregation is now on the point of calling another successful man to serve in this field.

### W. A. Shullenberger Closes First Year at Des Moines

Central Church, Des Moines, has come to the end of a happy and fruitful year of work. The third Sunday of April marked the end of the first year of the present pastorate of W. A. Shullenberger. Numerous results are noted within the twelve months. The building has been redecorated throughout, and the social quarters of the church have been enlarged in capacity and improved in appearance and convenience. Twenty thousand dollars has been raised and secured in notes to cover the improvement campaign. The Sunday school has carried on its graded work to a high degree of efficiency, and in the Sunday afternoon social hours and luncheons 900 young men and women were cared for. The missionary organizations and interests of the church have experienced a decided impetus, and have combined in the budget system. Without a revival there have been 117 additions to the church during the year; on Easter Sunday morning twenty-six responded to the invitation, of whom twenty were by confession of faith. Practically all were young business men and women or heads of families. Mr. Shullenberger has made his first year count largely, both with Central congregation and in the wider field of Des Moines and environment.

### Fifty Years of Service as Primary Teacher

On April 20 a reception was given at Broadway Church, Lexington, Ky., to Mrs. Fannie Killgore, of Louisville, who has just closed fifty years of service as a teacher in the primary department of the Sunday school. Mrs. Killgore has taught many children who have come to be leaders among the Disciples. Among these are Mrs. Florence Miller Black; Miss Kate Galt Miller, a returned missionary from China; Myron C. Settle, noted for his splendid Sunday school work in Gary, Ind.; and many others who are making good wherever they are. They reach from Honolulu on the west to New York on the east, and possibly in every state and territory in the United States.

### Successful Ohio Pastor Goes to Kentucky

A. B. Houze has served Central Church, Lima, O., only five years, but during this time the membership has been doubled. There were about 500

members when he came, and now the roll contains fully 1,000 names. Mr. Houze has received a call to the work at Bowling Green, Ky., and has decided to accept it, to begin his new service on June 1. Just before the call to Kentucky came, his congregation had issued him an unanimous call to remain, and at an increased salary. He is leaving the Ohio field simply because he believes the church at Bowling Green needs him, and because a larger service will be possible to him there. Bowling Green has the largest congregation among the Disciples in that part of Kentucky; it is a pretty little city of 12,000.

### Great Purdue Bible Class at First Annual Banquet

Robert Knight is the student pastor at Purdue University, at LaFayette, Ind., and promotes a great Bible class of Disciples and other interested members of the university. Recently the class gave its first annual banquet. It was the unanimous expression of the people present that the banquet was one of the finest social events of the entire year. Prof. C. R. George, the teacher of the class, acted as toastmaster, and brief toasts were responded to by a number of the people present. Among those who responded were Dr. Stone, president of the university; Prof. Shoemaker, dean of women of the university, and Prof. Alford, director of religious work in the university. Dr. Stone made special mention of the change of sentiment that had come in recent years among the students toward the church. "Some years ago," he said, "such a gathering would have been impossible. The sentiment of the student body was adverse to all church work. And students who would have attended such an affair would have been subjected to the ridicule of the big majority. Now all is changed. The almost unanimous sentiment of the student body today is on the side of the church. There is no longer fear of ridicule. Both students and members of the faculty are among the most militant of church leaders." The student pastor has come to the conviction that the state has no more fruitful field than the field presented by the twenty-five hundred young people who attend yearly the Purdue University.

\* \* \*

—"A Sunday school of 646, with twelve members added to the congregation," is a good report from a town of 2,500 people. That is the message sent in by Bert E. Stover, pastor at Norton, Kan. This was the greatest Sunday school ever assembled in northwest Kansas, reports Mr. Stover.

—Lin D. Cartwright of Ft. Collins, Colo., is preaching a series of sermons on "Christian Statesmanship." His sub-

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—The third week of Bethany Assembly will be devoted to the problems of social service as related to the city and rural church. A good program is being prepared. Lectures will be given by Dr. Walfred Lindstrom, Prof. A. W. Taylor, Prof. E. E. Snoddy, O. E. Kelley, Elvin Daniels, O. F. Jordan, John Christopher, Prof. Perry Pointer and others. The ministers of Indiana and contiguous states should make note of this program and make an earnest effort to attend; the date is August 7-11.

—D. H. Shields, of Main Street, Kokomo, Ind., will preach the baccalaureate sermon for the Kokomo and Greentown, Ind., schools this year. Mr. Shields reports twenty-seven persons added to the membership at Kokomo on Easter.

—From seven of the Cleveland, O., churches come reports of 248 additions to the congregations during Easter week, 160 confessions and 88 by letter.

—Peter Ainslie is conducting a series of evangelistic services at First Church,

Akron, O., to which L. N. D. Wells ministers. The meetings will extend over into May.

—J. McD. Horne, new pastor at Sullivan, Ind., delivered the address at a "Wake Up, America," celebration celebrated there on Thursday of last week. A local paper reprinted the address in full.

—During the six years of service of A. R. Liverett at First Church, Jefferson City, Mo., there have been 703 members added to the congregation. The church debt has also been greatly reduced. A pre-Easter evangelistic campaign was promoted at Jefferson City, with Harvey B. Smith of Marshall, Mo., preaching. There were twenty-seven accessions to the membership through these meetings.

—Wallace R. Bacon of First Church, Keokuk, Ia., writes that this congregation found the pre-Easter messages of George A. Campbell "heartening, helpful and deeply spiritual."

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—The annual convention of the Churches of Christ of the Fourth District, Illinois, will meet at LeRoy, May 3 and 4. Guy B. Williamson is president of the organization, C. J. Robertson, vice-president, and H. H. Jenner, secretary. Persons intending to be present should notify LeRoy F. Sargent, LeRoy, Illinois.

—The church at Ashtabula, O., C. W. Flewelling, pastor, at its recent annual meeting reported twenty-six members

## A Look-In on the Alaska Work

By Harry Munro

Hope is a wonder. On my last arrival there, March 24, word was passed around that I was there and we had a fine service that night. The next morning the Sunday school convened and the entire session was carried through without any help from me. An epidemic has prostrated almost the entire town and many were still unable to be out. In spite of conditions which might have closed a Sunday school in a less determined community, the attendance during this first month had averaged twenty-four, or one-third the total population. The music was led by a choir and organ and two mandolins. An adult class of thirteen was taught with splendid ability by a Disciple who, though formerly a worker of great ability, well educated and brother of one of the prominent educators of the Brotherhood, had fallen into careless ways and become a heavy drinker and kept very worthless associates. This often happens in this land so full of temptations and so void of adequate church advantages. This brother pledged himself anew to a clean life of service. He has now a fine class systematically studying the Book and paving the way for a strong New Testament Church in this little mining town. I had simply made the leaders responsible for conducting a school in my absence, but they went the second mile. They have also held a well attended evening service each Sunday night, at which time the brother above mentioned delivered Bible lectures. Many told me that the change in this one man's life alone was worth all the efforts the school has cost.

After the school session I preached and then called a meeting of the Sunday

school cabinet for reports and advice. The fourth Sunday there were over six dollars in the treasury. I asked what equipment could best be supplied by the University Church (Seattle) Endeavor Society, which had offered twenty-five dollars toward equipping this new school. Here was the request without any prompting from me, either: Thirty-five American Revised Version New Testaments, twenty more song books, and three good teachers' Bibles. Their only pews were backless benches, their organ decidedly wheezy, and their kerosene lamps very inadequate. When I suggested some of these things, they smiled and said they were used to those and would get along splendidly if they just had the books. They need the song books, for I have seen the entire choir, the organist and two mandolin players all using the same book at once. I'll tell you, I think a glimpse into this little log hall some Sunday morning would shame some of the half-hearted workers in some well equipped schools.

\* \* \*

We had another fine service on Sunday night. I had hoped to cross Turnagain Arm by launch and return this time by way of Cirdwood, where there is no school. However, the Arm was full of ice and navigation impossible, so I returned by Moose Bass trail. This return trip was the greatest adventure I have had. Twelve inches of new snow fell while I was at Hope, and I had to break the trail nearly the whole distance of forty-seven miles back to the railroad. I will not tire you with the details of this trip. Although I lost the trail frequently, came near going snow-

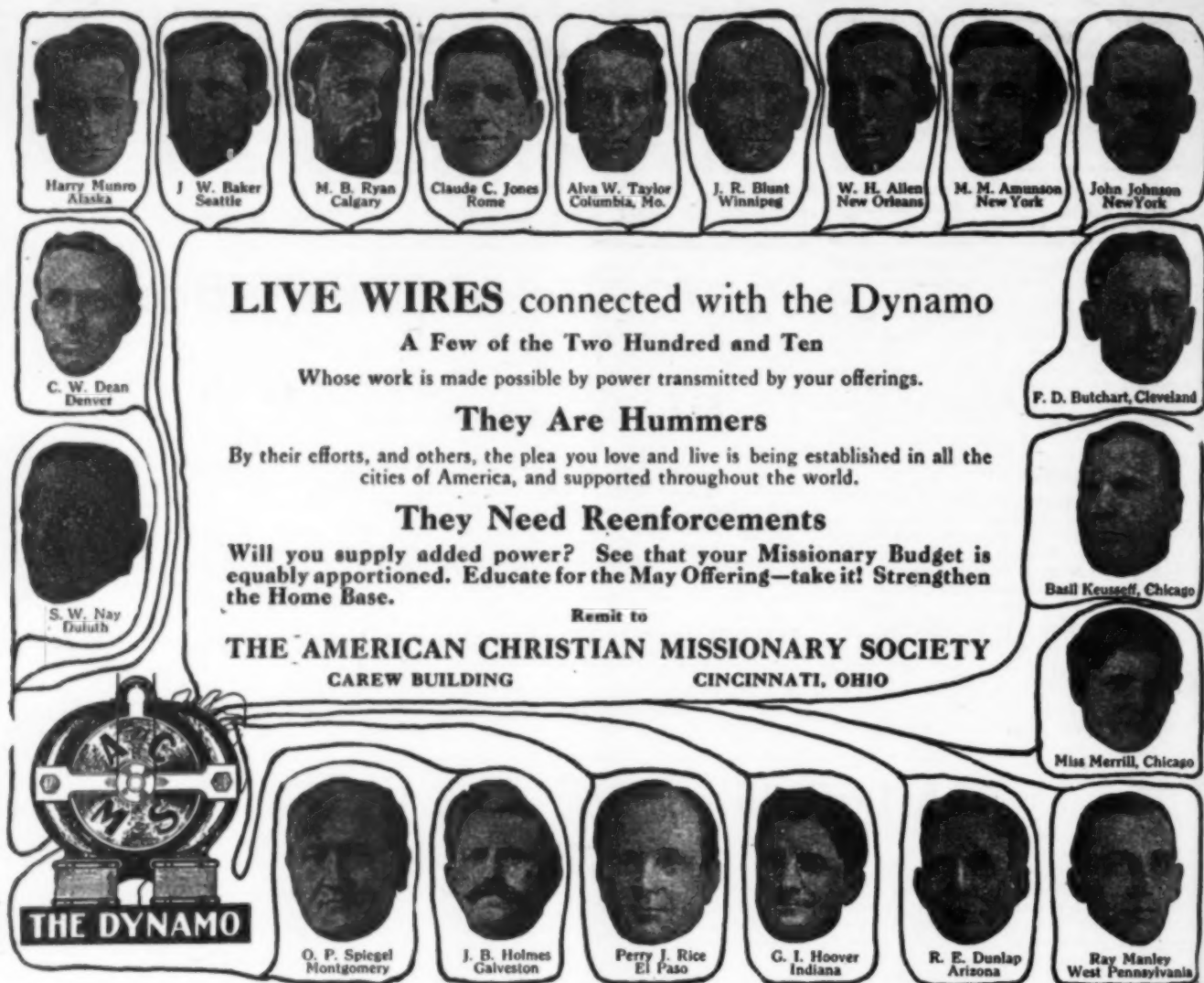
blind, and gave one of my feet a close call when the temperature suddenly dropped to fifteen below and I neglected to change the wet footwear for dry as soon as I should, I came through little the worse for wear and rather enjoyed it. This was exceedingly heavy snow-shoeing, as the loose snow piled up on the shoes and made them drag like anchors. However, I made the trip in the usual time, eighteen miles the first day and twenty-nine miles the second. A little over ninety-four miles may seem like quite a walk to preach three sermons, but I wish that all efforts put forth in the work of the Kingdom could yield such relatively large fruitage as this seems to. \* \* \*

All public gatherings for children in Seward are now forbidden in a rigid quarantine on account of measles, so our school is at a standstill for a while. Mrs. Munro has charge of an elaborate Easter musical program to be rendered in a Union Easter service with the Methodist church. Our work has just suffered another, and perhaps the heaviest, loss by removal in the return to the States of our splendid kindergarten teacher, Mrs. Morse. She has been one of our best all-round boosters from the start.

I wish to visit Latouche this week with a view of establishing a school there, for there is a good-sized town with a public school, and so far I can learn no religious work of any kind. This will be easily reached from here, as it is only forty miles out by boat.

HARRY C. MUNRO,  
A. C. M. S. Circuit Musher.  
Seward, Alaska, April 2.





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added during the year at regular services; \$5,725 was raised during the year, of which about \$1,000 went for missions and benevolences. Extensive repairs were made on the building and \$300 of long-standing notes was paid. The decision service on Easter day brought eight confessions. Mr. Flewelling has made 1,095 calls during the twelve months.

—F. E. Smith, of Jackson Street Church, Muncie, Ind., reports 204 persons added to the church membership through a series of meetings just closed. Mr. Smith preached, and was assisted in the singing by Mr. and Mrs. Owen M. Walker. The meeting was planned for four weeks, but it was so successful that it went over another week. A hundred new families have been added to the congregation, with seventy men, fourteen boys; there were 165 adults among the new members. Home prayer meetings were a feature of the season of evangelism.

—A. F. Hensley of Bolenge, Africa, writes that the Bible College has been started with twenty-one students enrolled. The day school is doing well. On a recent trip to the Ubangi country W. H. Edwards and A. F. Hensley baptized twenty persons.

—Dr. Mary McGavron of Damoh, In-

dia, reports 25,235 attendances at the dispensaries and hospital throughout the year. According to the latest letters written from India, bubonic plague is prevalent in the central provinces. The people were leaving the towns and going into the country, hoping to escape the scourge.

—George A. Campbell of Hannibal, Mo., is in Manitoba, at the bedside of his mother, aged 93, who is seriously ill. Mr. Campbell's father died about a year ago at the age of 97.

—Liberty, Mo., church was recently left a bequest of \$2,000 by the will of Mrs. F. B. Burns.

—Verle W. Blair, of the Eureka, Ill., church, had a busy day two weeks ago. He preached a brief sermon at the Sunday morning service, John W. Allen of Spokane also speaking; then at the close of the service Mr. Blair performed the wedding ceremony of Rev. Emmett Francis, of Perry, Mo., and Miss Bertha Lacock of Eureka; a missionary service at 4:30 left him free for the evening, so he took along some singers and held service at the mission church, Secor, Ill., preaching for Osceola McNemar, the pastor. The day brought twenty-four additions to the Eureka church membership, and Mr. Blair writes that several more will be added in a few weeks.

—I. H. Beckholt of the Moline, Ill., church, writes that the sacred cantata, "The Galilean," was given at this church on Easter evening, under the leadership of Mrs. Beckholt. The cantata will be repeated at Second Church, Rock Island, Ill. Mr. Beckholt recently preached at Davenport, Iowa, on account of the illness of the pastor, R. D. Brown. Mr. Brown's daughter preached at Moline in the morning of the day of Mr. Beckholt's absence, and her message was greatly appreciated. Three were added to the membership at Davenport at the evening service. On Easter Sunday four were added at Moline, Mr. Beckholt reports.

—F. W. Burnham of the Home Society recently visited Youngstown, O., with view to beginning Christian settlement work among the city's foreigners. I. J. Cahill, Ohio state secretary, accompanied Mr. Burnham.

—Fred D. Kershner of St. Louis was elected president of the Disciples Congress for the coming year. The meeting will be held in Indianapolis.

—Orvis F. Jordan of the Evanston, Ill., church is having many opportunities to deliver Christian messages before various Illinois chapters of the Odd Fellows and Knights of Pythias lodges. Mr. Jordan preached last Sunday at

Evanston on "Democracy and the Church" and "What Will the War Do to Religion?" Mr. Jordan has a real message for the church in these history-making days.

—Frank Waller Allen, pastor of First Church, Springfield, Ill., will lecture at Bethany Assembly on "The Contagion of the Golden Rule," "The Woodworker of Galilee" and "Personality Plus."

—W. F. Rothenburger of Franklin Circle, Cleveland, O., reports fifty-one additions by confession of faith and twenty-nine by letter on Easter day.

—Harry D. Smith of Dallas, Tex., has accepted a professorship in Phillips University, Enid, Okla. He will occupy the chair of homiletics.

—W. C. Prewitt reports six confessions at Bowling Green, O., on the morning of Easter Sunday, and one in the evening. An offering of \$60 for benevolences was made.

### THE MACLACHLAN LECTURES

During the past week there was inaugurated the Disciples Lectureship at the University of Chicago. Under the auspices of the Disciples Divinity House, Rev. H. D. C. MacLachlan of Richmond, Va., gave three notable addresses on the general subject, "Modern Aids to the Ministry." The occasion was important as the first appearance of a lecturer at the university under distinctly Disciple direction. For several years Disciples have been invited to preach in the University pulpit, but the inauguration of this lectureship marks a new, and it is hoped, a permanent departure in the program of our people at this seat of learning.

The three subjects chosen by Mr. MacLachlan dealt with the value of philosophy, psychic research and literature respectively as aids to the ministry. The first was a convincing statement of the fundamental importance of philosophical studies as a basis for a discriminating interpretation of life and religion. The second was a courageous defense of modern studies in the field of psychic inquiry, so long disdained by most of the scientists and psychologists, but today attracting serious attention as yielding certain unmistakable results, and apparently capable of offering assistance at some of the impressive points in religious experience. The third was a charming and informing survey of the resources of literature for the enrichment of the soul of the minister, and a brief consideration of some of the writers whose messages have been most significant.

The audience attracted by these lectures included not only the Disciples at the university, but ministers from the city and a competent representation of the student body at the institution. The judgment was freely expressed that the annual lectureship of the Disciples has been given a fitting and dignified inaugural. The intellectual level of the lectures was high, the treatment of the themes adequate, and the personal impression made by the lecturer, both in his addresses and in social intercourse, such as to make greatly desirable his early return to Chicago and the university.

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### IS THE HOME SOCIETY A SUCCESS?

This question presents itself with such frequency that the officers of the society have been saving letters which come to them from men on the field. The American Christian Missionary Society is an unqualified success, as will readily be seen from this letter from Evangelist Hiram N. Van Voorhis, written from Cadillac, Mich.:

"After spending three weeks on the field here as an evangelist, I am convinced that you are spending \$300 per year nowhere to a better advantage than at Cadillac. The work here is coming on in splendid shape. Eighteen months ago the church was pastorless. Today it has a good preacher, who is making 300 calls a month, giving the people a vision, and securing their unbounded loyalty. Eighteen months ago there were fifteen in the Bible school. Yesterday there were 157 present. This is a gain of 1,100 per cent. Eighteen months ago there were ten in the preaching service. Last night there was an audience of 200 by actual count. During the three weeks of meeting, despite bad weather, we had twenty-one additions, among them several men who will be of great value to the work. The pastor is talking a new church building. The American society should stand behind this work yet a while longer. There are still some delicate problems to overcome. Since seeing what the Home Missionary money is doing here, I have a higher regard than ever for the work of the American Christian Missionary Society." (Signed) Hiram N. Van Voorhis.

The first Sunday in May is Home Mission Day in all the churches. A great big home missionary offering should be taken in every church, and those churches having the budget system should not overlook the observance of the day for educational purposes. Of

course, every pastor knows about American Missions. Some new literature is available. It is free. This year's trademark is the dynamo. Help to make it hum. Send to headquarters for everything relating to Home Missions. Grant K. Lewis, Secretary, Carew Building, Cincinnati, Ohio.

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# A Multitude of Ministers

## Agree to Work for Three New Subscribers

### *During April*

Responding to our announcement calling upon our minister readers to secure three new subscribers apiece for The Christian Century before the close of April, over two hundred have written us their glad promise to do so and are already sending in the subscriptions. Many who have not made any promises are quietly at work, and the good results of their efforts are apparent in the receipts of the office. April will have a hard time to beat March. She is not quite up with March at this date, but we look for a great rush of new subscriptions as the month comes to a close—such a rush as may put April ahead of its great rival.

It seems as if there was never a time when subscriptions could be so easily gotten for The Christian Century as right now. The words of approval and praise sent to us by those who agree to co-operate in our three-new-subscription campaign show the way our ministers feel as to the importance of getting the thoughtful men and women of their churches interested in reading the "Century." Here are some of the good things they say:

**ARTHUR BRADEN, LAWRENCE, KANSAS:**

"For the broadening, deepening and vitalizing of our movement, nothing is more needed just now than the constant, sympathetic reading of The Christian Century."

**O. F. JORDAN, EVANSTON, ILL.:**

"There is such interest in the Century these days that I shall suspect my ability as solicitor if I do not succeed in getting three new subscribers during your April Campaign."

**GEO. T. PURVES, TUCSON, ARIZ.:**

"God speed The Christian Century for its constructive and fearless policy, its really great correspondents, its charitable spirit and its goal."

**HERBERT MARTIN, DES MOINES, IOWA:**

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**T. L. LOWE, COLUMBUS, OHIO:**

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"I relish the stimulus the many splendid thought-provoking articles bring."

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